

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840

---

---

“To give the Holy Ghost through prayer and laying on of hands is a power that none but a true minister of God possesses; it cannot be counterfeited.”—ORSON PRATT.

---

---

No. 38, Vol. 95

Thursday, September 28, 1933

Price One Penny

---

---

“MORMON” HOME LIFE AND IDEALS

PRESIDENT DON B. COLTON

OF THE EASTERN STATES MISSION

My brethren and sisters and friends: As has been announced, I am leaving within a few days to take up my work as a missionary in the Eastern States Mission. I returned a few days ago from a trip to New York, where I met practically all of the missionaries labouring in that mission. I came back with gladness in my soul that I have been called to labour with such a fine group of young men and women, and among such a splendid people as are to be found in the Eastern States. I hope I can bear in honour the message of the Gospel of Jesus Christ, as proclaimed in these latter days by the Church of which we are members.

In arising to speak to you this afternoon, the words of the Saviour, found in the seventh chapter of Matthew, come to me:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

Wherefore by their fruits ye shall know them.

A few days ago, in reading a book entitled, *Problems of Religion*, I came across these words:

Not by its early and crude forms, nor by its uninspired devotees is religion to be judged, but by what it becomes in the lives of the prophets and saints. The important thing is behaviour rather than belief.

When I read that, the thought came to me: why not both? If correct belief, translated into life, brings good behaviour, why cannot the test be both belief and behaviour? That seems to me a fair test by which to judge a religion.

I have no thought here of discussing, in detail, all of the ways in which I think the Gospel of Jesus Christ, as taught by the Latter-day Saints, when translated into life makes its votaries better. I would not have time for such a task. But there have come to me, in the contemplation of this address, some thoughts with respect to this subject which I would like to express. It has seemed to me that at least two principles might be examined and be profitable for consideration for a few moments.

One of the fundamental teachings of the Church is the one with respect to home. We have been from the beginning a home-building and a home-loving people. Notwithstanding all that some of our critics have said, we are happy and proud to be judged by the fruits of the homes of members of the "Mormon" Church. We believe that the home is the basic unit of our social life, and when properly commenced here, will endure throughout eternity; and that the sacred relationship of husband and wife, parent and child, continues to the faithful so long as life exists, and that is through all eternity.

President Theodore Roosevelt, in one of his great speeches, used these words:

No piled-up wealth, no splendour of material growth, no brilliance of artistic development will permanently avail any people unless its home life is sacred; unless the average man possesses honesty, courage, common sense and decency; unless he works hard and is willing, at need, to fight hard; and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duties of womanhood, able and willing to bear and bring up, as they should be brought up, healthy children, sound in body, mind and character.

#### A PROPER HOME INFLUENCE IS FUNDAMENTAL

To the sentiment expressed by that great man we heartily subscribe. It is at the very base of our social and religious life. The home and the home influence should be all that he describes, and even more.

There is no one who speaks with more authority for the Church of Jesus Christ of Latter-day Saints than the president. I want you to bear with me a moment while I read some of the words of the late President Joseph F. Smith. I could, if time permitted, quote from all the men who have presided over the Church, and show how each of them has expressed similar sentiments regarding home and home life:

A home is not a home, in the eye of the Gospel, unless there dwell perfect confidence and love between the husband and the wife. Home is a place of order, love, union, rest, confidence and absolute trust; where the breath of suspicion, of infidelity cannot enter; where the woman and the man each have implicit confidence in each other's honour and virtue. . . .

What, then, is an ideal home—a model home such as it should be the ambition of the Latter-day Saints to build; such as a young man starting out in life should wish to erect for himself? And the answer came to me: It is one in which all worldly considerations are secondary.

One in which the father is devoted to the family with which God has blessed him, counting them of first importance, and in which they in turn permit him to live in their hearts. One in which there is confidence, union, love, sacred devotion between father and mother, and children and parents. One in which the mother takes every pleasure in her

children, supported by the father—all being moral, pure, God-fearing. As the tree is judged by its fruit, so also do we judge the home by the children. In the ideal home true parents rear loving, thoughtful children, loyal to the death, to father and mother and home! In it there is the religious spirit, for both parents and children have faith in God, and their practices are in conformity with that faith; the members are free from the vices and contaminations of the world, are pure in morals, having upright hearts beyond bribes and temptations, ranging high in the exalted standards of manhood and womanhood. Peace, order and contentment reign in the hearts of the inmates—let them be rich or poor in things material. There are no vain regrets; no expressions of discontent against father, from the boys and girls, in which they complain: "If we only had this or that, or were like this family or that, or could do like so and so"!—complaints that have caused fathers many uncertain steps, dim eyes, restless nights and untold anxiety. In their place is the loving thoughtfulness to mother and father by which the boys and girls work with a will and a determination to carry some of the burden that the parents have staggered under these many years. There is the kiss for mother, the caress for father, the thought that they have sacrificed their own hopes and ambitions, their strength, even life itself to their children—there is gratitude in payment for all that has been given them!

#### THE FOUNDATION OF AN IDEAL HOME

In the ideal home the soul is not starved, neither are the growth and expansion of the finer sentiments paralyzed for the coarse and sensual pleasures. The main aim is not to heap up material wealth, which generally draws further and further from the true, the ideal, the spiritual life; but it is rather to create soul-wealth, consciousness of noble achievement, an outflow of love and helpfulness.

It is not costly paintings, tapestries, priceless bric-a-brac, various ornaments, costly furniture, fields, herds, houses and lands, which constitute the ideal home, nor yet the social enjoyments and ease so tenaciously sought by many; but it is rather beauty of soul, cultivated, loving, faithful, true spirits; hands that help and hearts that sympathize; love that seeks not its own, thoughts and acts that touch our lives to finer issues—these lie at the foundation of the ideal home.

I submit to you that a church that teaches and believes such doctrines is not wrong in its theory regarding home.

Now, as to the translation of this doctrine into the lives of its members, may I say that in the first place we believe that the marriage ties, or that home should be commenced in the most sacred place, to us, in all the world—the temple of our God. There, young men and young women who are entering upon the sacred responsibilities of husband and wife are taught the true order of prayer. They are instructed by the officers of the Church, by their own parents, that a home that has within it the high ideals to which I have referred will bring more happiness and joy than anything else in the world; that to secure these blessings divine help should be invoked daily. The child is taught to lisp his prayers from the time he walks and talks. The father and mother around that sacred home altar join in prayer and supplication to God for His assistance. Each day and hour, as the children advance in life, they are taught by the mother one of the very fundamentals of "Mormonism," namely, that the most precious thing in all the world is chastity and virtue. Then when they go out to meet the battles of life they hear talks on honour and integrity in every Church organization.

I went yesterday to the library. I picked up a volume of the

discourses of the second president of this Church, Brigham Young. I copied only one or two sayings from that man, these among them :

Honest hearts produce honest actions. Holy desires produce corresponding outward works.

Fulfil your contracts and sacredly keep your word.

These but indicate, in a brief way, the fundamentals taught young men and women from their childhood up. And how many a mother, sending her boy forth, talks to him, reaches his heart as only a mother can. I could tell you to-day of a mother, not long ago, who, sending her boy out into the world as a missionary, left burning in his soul words something like this :

I can bear to see you go. Though you are the first of ten children to go, I am not worried about that. I am glad to have you go out as a missionary. But I am concerned about your own life. I could stand it, if need be, to see you come back in your casket, if God so wills. But it would break my heart, and I could not stand it, for you to come back untrue to the ideals of your Church and to your home, and having known that you had violated the laws of chastity and virtue. Promise me, if you will, please, that you will live true to these ideals, and all the rest will be easy. We will struggle along. We will make the sacrifices necessary to keep you on your mission. But we want you, in return, to show the fruits of your own home teachings, by the life which you lead while you are preaching the word of God, and, indeed, through all the years that are to come.

#### THE TEST OF A DOCTRINE IS IN ITS USE

The test of any doctrine is whether or not it can be translated into life. This young man returned after filling his mission, bearing testimony that whenever tempted, the words of his mother came before him, and he saw the earnest face of that loving mother pleading for him to be a man.

That is "Mormonism" translated into life. I say to you to-day, such a fountain cannot being forth impure water. When the story is known in the world—I mean the story of "Mormon" home life—there should be no more questioning the motive back of those who are working to spread the truth of "Mormonism."

May I say here, in passing, that it is my humble judgment that the honour and respect taught to our people as regards home and the place of honour in that home occupied by the mothers and wives in this Church, has been perhaps one of the greatest if not the greatest source of the strength of the civilization we have built in these mountain valleys. For be it known that nowhere in all the world is there a civilization that excels, and few that equals the civilization we have built here.

The second thought to which I would like to address myself for a moment is that the Church of Jesus Christ of Latter-day Saints teaches, with great plainness, lessons regarding life that I do not believe are found in the theology of any other church in the world. I have particular reference to the doctrine we teach regarding life—its origin, its sacredness, its destiny.

We believe that in a literal sense we existed before this mortal life, and that we are the children of our Father in heaven. We believe that there is ample scripture to support this doctrine. It is easy to establish from the Sacred Word evidence in support

of the fact that there was a pre-existence, particularly with reference to the Saviour Himself. He frequently stated that He would return to the place in which He lived before coming here. We have frequent references to this doctrine in the Scriptures. Jeremiah was ordained a prophet before he came to earth—before he was born of woman. Paul says, in the twelfth chapter, ninth verse, of Hebrews :

Furthermore we have had fathers of our flesh which corrected us, and and we gave them reverence ; shall we not much rather be in subjection unto the Father of spirits, and live ?

I could cite many other references in scripture where this doctrine is taught. I only refer to it now for this one purpose, namely, to show that a boy or a girl who becomes imbued, early in life, with the thought that he or she is a child of God and can approach our Father with the same assurance of being heard as by an earthly parent, it is a great step toward stability of character and correct living.

Not long ago I was talking with a very prominent man from one of the eastern states, who had visited our communities in southern Utah, and had heard on a fast day, our young men and women bear the testimony that they knew that the Gospel is true and that God lives. He said to me :

It was the most surprising, and at the same time the most appealing experience of my whole life. I would rather have my boy start out in life with a firm conviction in his soul that there is a God, than I would have him have anything else in the wide world.

#### THE PRICELESS HERITAGE OF FAITH

That certitude, that stability that comes with faith in God is one of the most priceless heritages of our children.

Take then the story as to why we are here—the greatness and possibilities of this life. In the first place, we believe that these bodies are given to us as an eternal abiding place for the spirit of God, and in the language of the Apostle Paul, we frequently warn our young people not to defile the temples of God, but to keep them clean. They are the houses in which our spirits shall dwell forever. And so temporal—if I may use that term—as well as teachings with respect to life, go hand in hand with spiritual. In fact, in the language of a modern scripture, a revelation given to the Prophet Joseph, there is no distinction in the eyes of God, between temporal and spiritual. May I read just two verses :

For by the power of my spirit created I them ; yea, all things both spiritual and temporal— . . .

Wherefore, verily I say unto you that all things to me are spiritual, and not at any time have I given unto you a law which was temporal ; neither any man nor the children of men : neither Adam, your father, whom I created.

All things with God are spiritual. These bodies are to Him spiritual. Home, all of the creations of God, all of His commandments, are spiritual in the eyes of the Lord. And these bodies are sacred, spiritual creations of our Father in heaven, for He created all things spiritually even before they were created, as we call it, temporally.

President Young—may I quote again—used these words :

What are we here for? To learn to enjoy more and to increase in knowledge and experience. The first great principle of life is improvement.

Every boy and girl, from youth up, learns that the glory of God is intelligence. We believe that the degree of intelligence to which we attain in this life, that degree of growth and development we reach here, determines our status when we commence the life hereafter. We believe that life hereafter is but a continuation of the life here.

There is no place in "Mormon" theology where the spirit or soul of man ceases to progress. In the countless ages of eternity we grow. Happiness—life—is growth. Can a philosophy be finer? After a talk, not long ago, in a nearby town, a man not of our Church came to me and said :

The thing that appeals to me most in "Mormon" theology is your philosophy of life. I was taught that when I reached heaven, that was the end. It is not clear in my mind, according to my own religion, as to just what I shall do, but it was rather a thought that ended strife and growth, largely. Your philosophy of eternal, everlasting growth and increase is to me the most gripping and appealing doctrine I have ever heard in my life.

So then, translated into life, what does it mean? It means that "Mormon" boys and girls try, weak as some of them may be, to keep their bodies clean, to live the laws of health and growth, to secure information, knowledge and education. Our schools and our Churches stand side by side in these wonderful villages and towns of ours. Our boys are told to study good books everywhere; our girls also; that all the intelligence that they gain here will help them out in the hereafter. I believe that this teaching has had its effect in attaining this wonderful civilization to which I have referred.

#### RELIGION IS NOT APART FROM LIFE

And so, there comes to me this thought: to the Mormon boy or girl, three words always are associated together—Home, Life, Heaven! Religion is to us not something apart from life. It is life itself! It is not to be taken off during the week days and put on only on Sunday. It isn't religion to us unless it is translated into our lives, into the home and life of every boy and girl in the Church. And religion such as this, taking hold of the boy or girl's heart in youth, helps to shape and mould life along proper lines. If faithful and true to the end, they will in the next world look out upon an endless vista of eternal growth and development. Such is our idea of eternal life.

I ask you, could a church, teaching such a doctrine and helping in every way possible to translate it into the lives of its adherents, be other than good? Somehow I believe, as I said in the beginning, that we shall from now on go out into the world with a new message. We have proven long ago, from a scriptural standpoint, the divinity of the religion we preach. We do not fear that science, or that discoveries of archæology, or that even theologians, will disprove our doctrines. Now, with the help of God, we would like to go out and tell another story, a story that

perhaps hasn't been fully explained—namely, the effect that this religion, when properly understood, has upon the lives of its members.

We would like to tell them the story of our boys that were examined at one of our colleges, at the beginning of the War—four hundred of them—and not one suffering from one of the diseases known as the social diseases. The doctor who made the examination said it could not be duplicated in any other place in the world.

We would like to have our boys and girls known in their true light. I would like to have the missionaries who labour in the Eastern States Mission let those people among whom they labour know just what kind of homes they come from. I believe somehow, if we can do this, if we can tell the world what "Mormonism" means, when translated into actual life, we shall better succeed in the great mission entrusted to us when this work was commenced; namely, to preach the Gospel, and to bring souls to God. The greatest labour in the world is to bring souls to that condition, that eternal life may be theirs.

May God bless this great work that the day will soon come when it shall be known in its true light, in the world. May He bless all those who work to bring about that day, I humbly pray in the name of Jesus Christ. Amen.—(Address delivered in the Tabernacle at Salt Lake City, Utah, August 12th, 1933.)

---

### TRIBUTES TO DR. JOSEPH F. MERRILL

[THE following tributes to Dr. Joseph F. Merrill of the Council of Twelve, who is soon to take over the responsibility of presiding over the European Missions, were received from fellow-workers who have been closely associated with him in his past work in the Gospel cause.]

Joseph F. Merrill, our Church Commissioner of Education, is about to leave us for a season. Upon his return, he may, and then again he may not, be directly associated with the Department of Education. I do not know, of course. As of the present, however, may I offer the following personal tribute:

For three years past, I have worked for and under and with Joseph F. Merrill. In such close-up contact, I have learned to know him, as I have known few men. This means that I have learned to admire and to love him. For, be it remembered, no man can learn to know Joseph F. Merrill, unless at the same time he learns to admire and to love him. The nearer you are, the closer you feel. This, let me say, follows as surely "as the night the day."

To Jacob of old the Lord said: "Thy name shall no more be Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." In the presence of Joseph F. Merrill, as I know him, one cannot help but feel himself in the presence of a modern Jacob, a "prince of God" and "a soldier of righteousness." A "scholar humane," expresses his winning personal charm. And of just such Jacobs, ancient and modern, Abraham quotes the Lord as saying: "These I will make my rulers."

*(Continued on page 637)*

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

---

---

THURSDAY, SEPTEMBER 28, 1933

---

---

## EDITORIAL

### GOD BE WITH YOU!

ON the coming first of October the responsibility of presiding over the European Mission, placed upon me five years and nine months ago, will pass into other hands. The next issue of the *Star* will be edited under new supervision.

As I look back over this period of service, a feeling of gratitude wells up within me. It has been a rare privilege to labour so many days in behalf of God's own cause with the people and the problems of Europe. There is but the lingering regret that no more has been accomplished. Yet, I am conscious that heavenly powers have given aid, for we are a step further on than before.

Before my mind's eye pass the succession of noble men and women upon whose labours in bygone years we have been building. To have been admitted to such an honoured company, to help carry their plans forward, is honour enough.

The Mission Presidents and their wives with their unselfish, splendid labours will ever be remembered and their friendships cherished.

I see the coming and going of missionaries, zealous, eager, striving, battling, the finest body of young men in the world. Youth and courage have returned to me in the presence of these ambassadors of truth. Could one ask for better associations?

The host of Latter-day Saints, European members of the Church in these missions, pass also in review. They form the Church in these lands. They are on the outposts of Zion. They must carry the work forward. In the lives of these my brethren and sisters, I have found faith, devotion, sacrifice, undaunted courage, conquest of self, and victory over evil, love of God and man. I rejoice to have the friendship of such valiant members of Zion's army.

God bless you all: the memory of the leaders of the past; fellow missionaries of the present who have come and gone; saints, friends, whose lives have stirred my soul to emulation. May the spirit of the mission field never leave you. I can express for you no better wish.

The *Millennial Star*? It will continue to shine; its mission is not yet ended. Some day in finer dress, with more imposing contents, it will be known far and wide among the nations of Europe, as a welcome messenger, but its message will be the same! God lives; He has spoken in this day; the Church of Christ has been restored with authority and a fulness of truth for the welfare of all mankind; come and hear the glad message!

To those who have laboured with me as associate editors, contributors, printers, distributors and readers my sincere thanks.



Rest assured that many hearts have been blessed by your labours. My thanks to the thousands who have shown me favours in my labours and travels in many lands.

May the new hands into which the work now goes be greatly blessed and prospered.

God be with you!—JOHN A. WIDTSOE.

---

## UNTIL WE MEET AGAIN!

Two things make life worth living: first, an absolute faith in a personal loving Father in Heaven; second, an adjustment of oneself to His laws so that one may feel a daily guidance and growth toward the perfect life. We were placed on earth to learn through struggle and oftentimes hard experience the lessons of mortality. But a guide for learning these lessons was given to the first man and all his descendants, to be used or rejected as they desired. This life guide is called the Gospel of Jesus Christ, and only by understanding it measurably and increasingly and living it consistently may one be really happy. Such a life may be full of joy in spite of hard experiences and difficulties. You have proved this to be true; so have I; and so have all who have put themselves in harmony with this knowledge and used it.

During the past six years of our association in this mission, I have attempted to help the Relief Societies and other women's organizations throughout all the missions to realize their responsibility in living and teaching by their lives the application of three of the many great truths of the Gospel of Jesus Christ. First, the newer knowledge of the Word of Wisdom; second, the imperative need of our people living together in peace and understanding; third, that the Lord loves the missions of Zion just as much as He does the stakes of Zion—and we are building Zion here to-day wherever the pure in heart may dwell.

The first of these truths concerns the body of man, which must be sacred since it was designed by God to be the tabernacle of His spiritual child. It is given to us—who are His spiritual children—as a tool for use during our mortal sojourn, and it should be our intelligent concern to keep it clean, pure and healthy. That we may know how to do this our Father has given His children in each age definite instructions. The guide to health given to modern Israel, called the “Word of Wisdom,” contains definite rules for physical well-being, since health of body is fundamental for complete mental and spiritual health. In this Word we are told of certain things that we must *do*; also of others that we must *not do*, and each set of rules must be followed if one is to be well. You have heard much about the “*don't's*.” of the Word Wisdom; we have tried to emphasize for our benefit the “*do's*.” The reason for this is basic: if the body is well fed by natural, simple (and often inexpensive) food, there will be little temptation to use stimulants that satisfy an unnatural craving. On the other hand, if our allowance permits but a

minimum for food, and that little or much, as the case may be, is spent largely for white bread, margarine, pastry, with overdoses of meat, then the body is sure to be under-nourished and a constant craving results which is easy to drown with the stimulant of a cup of tea, or beer, or even the use of tobacco. This under-nourishment soon leads to disease; so of the two, it would seem that the positive teaching of the Word of Wisdom is the most important part of the document for the reason that prevention of an evil is so much better than cure. However, the full obedience of this wise law of health will give the great rewards promised therein, as many of us have definitely proven.

The second truth concerns the Church in every ward and stake and mission, for the Evil One is abroad and has used well his weapon of envy, jealousy, and strife in our midst. In this respect the influence of the women of the Church may be invaluable for righteousness. That group of people, whether as family, branch, or district, who allow themselves to find fault with or criticize each other; to dislike or gossip, speaking evil of each other—such a group is not living the Gospel truths and must give up the name of Latter-day Saints. One needs no other evidence on that point. If you or I allow ourselves for one moment to dislike and speak evil of one of our brethren or sisters for any cause whatsoever, we may know that we are out of harmony with the Gospel of Jesus Christ and are out of tune with the Spirit of God. It behooves us to set ourselves right first and keep our thoughts and words expressive of the good in our neighbours and friends—otherwise, we may not classify ourselves as Latter-day Saints. We are no better than the rest of the wrangling, jarring world around us unless we can live and prove by our daily lives that Christ's Gospel is ours as proved by our ability to live in peace with our neighbours and all our Church members. To allow ourselves to criticize our leaders and each other is to prove ourselves guilty of some secret sin because of which we are out of harmony with the spirit of peace, joy, and harmony—which is the Spirit of the Gospel of Christ. If we find some of our leaders or members whom we think are doing wrong, we do not help them by advertising their faults broadcast. If a leader or member is in sin our effort should be to help them by prayer and understanding, not by faultfinding or gossip. If he or she will not repent then we may rest assured that they will not long remain as leaders—their sin will take them from our midst without our efforts against them.

The third truth results from the application of those just mentioned. Wherever under the shining sun there is a group of Latter-day Saints—in the real meaning of the term—there is Zion; whether it be in the frozen Northland or under tropical skies; in the heart of the American desert or the lovely green Isles of Britain. "The earth is the Lord's and the fulness thereof"; and He loves every nook and corner of it just as He loves every son of Adam. Naturally, there must be one "center"

stake, but it matters not a great deal where it may be located. Jerusalem was in the old world; may not the New Jerusalem be on another continent? Also, those who love and serve our Heavenly Father, who put themselves in harmony with His laws, become His chosen people. To them is committed the joy of becoming "Saviours upon Mount Zion" by helping as many as possible of those who wander to understand and live the Truth.

This is a time when Zion must be built up in all the earth. And your fair land of Britain needs all your best effort to teach and spread Truth in her midst. We are all missionaries in this glorious Cause; and this work gives joy and satisfaction too deep for words.

Now, the time has come when we must say farewell to you all—our dear co-workers and friends. I wish it were possible to say this to you personally and to shake your hand and look into your eyes as I give you a hearty greeting of farewell. I should like to tell you personally how very much I have enjoyed the opportunity of learning to know you dear saints of the British Mission. Since that is not to be, will you not take this message from me as though we were speaking together, face to face? I am going home with an increased respect for the stalwart people of my Fatherland, and I am proud that my ancestry is the same as yours. We must all strive to help this great nation to stand for Truth and Righteousness, for only in such soil can the truths of the Gospel flourish.

I pray that you will all support President and Sister Merrill who are here to take our place; also President and Sister Douglas and all your present leaders, for they are righteous men and women who are doing their best to help this great work to grow in your midst. I leave with you one and all my love and blessing—"Until we meet again."—LEAH D. WIDTSOE.

---

### "AU REVOIR"

I AM SORRY that the time has come to say "Au Revoir." England and Europe have been my home for the past six years, except for a period of one year that was spent in the United States. So here I really am at home, and it is with misgivings that I leave.

Six years ago a youngster landed at Plymouth. She was a typical American child. For one year she attended a very fine English girl's school and, although her Americanisms were laughed at, she made many friends. Foremost among these are the many fine people who claim membership in the true Gospel of Christ. These people taught this child many of the great lessons of life. She learned for herself that a testimony of the Gospel of Christ is the most worthwhile possession on the face of the earth. She also learned that to live at all times a life that would bring real joy would be to live the same truths that were lived by these saints with whom she came in contact. She travelled over the British Isles, other European missions, and in

each place met Latter-day Saints whom she learned to love and respect very much. . . .

The years spent in the mission field have been very happy. I am grateful to all my many friends here for helping to shape my life and thoughts.

I love England and its people, and, although I have to say "Au Revoir" now, I am looking forward to the time when I will again visit you and your country.—EUDORA WIDTSOE.

## WHAT OF THE FUTURE?

THE Gospel has been restored for the last time, and will never be taken from the earth again. It must and will be preached to all nations. Thousands will continue to accept it. Its destiny is victory. All hell may rage in opposition, but God's work will move steadily, surely, to completion. Latter-day Saints need have no fear about the future of the Church in Europe or elsewhere.

Would that we might speak with the same certainty about the future of every member of the Church! The tempter, ever active, leads weakness into sin, and ends his story too often with dishonour and death. Nevertheless, it is given to man to overcome every evil. That every man shall use his every endeavour, with a will and in prayer, to walk uprightly before the Lord, is the first requirement of the victorious future.

Every member of the Church in these European lands must seek the missionary spirit, and assume the duties of a missionary. The true Latter-day Saint desires to bring all men, especially those whom he knows best, into the knowledge that he has found so dear. Every member will find, if he but seek, some means in his daily life to teach the Gospel to others. Millions are hungering for the Gospel without knowing it. Upon our proselyting activity depends in large measure the future growth of the Church.

The enlivening principle of the Gospel is love. The members of the Church must dwell together in peace and unity. Such fruits of the Gospel are more readily recognized by the stranger to be of God than the formal theology of the Church. Live the Gospel, and thousands will feel impelled to do honour to the Church and to enter it. That is another means of making the future successful.

The very genius of the Church is self-government. There is no Priesthood class in the Church, since all men may hold the Priesthood. There is no official class in the Church, since all members, men and women, may hold office. Every branch must look forward to being directed by men and women drawn out of its own membership. Thereby comes development for all, because all in turn and time are asked to accept some responsibility of leadership. In the future, the European Saints, as those in the wards of Zion, will require no outside help, except as it comes through the constituted authorities of the Church.

By the same token, self-support is a fundamental principle of the Church. He who leans upon another does not become strong. It is better to eat one's own bread, humbly, than to feast upon

the charity of others. The honest payment of tithes and fast offerings will sustain the branches, and by such honest dealings with the Lord, from whom all blessings flow, the Spirit of the Lord will be richly present with the people to comfort, sustain and succour them. Self-support is another building block for the future.

The organizations of the Church are already fairly well developed in European lands. As they are more fully used, their power for good in the lives of friends as well as members, will be more strongly felt. The vigorous use of the organizations now available will prepare the way for other blessings, greatly desired by the European saints. The future may bring to these lands every blessing enjoyed by the saints anywhere.

The principle of salvation for the dead, if eagerly entertained in the searching out of our genealogies, will bring to the aid of the future the gratitude of untold hosts on the other side. With such aid, our inmost desires may be realized.

Latter-day Saints must be as a happy, loving family, obedient to the laws of action prepared and taught by our Father in Heaven. Friendship, brotherly love, mutual helpfulness, will make the Church of Christ the envied institution among the children of men.

To the brethren it may be said further that only as they respect and honour the Priesthood conferred upon them can real progress be won in the branches. Priesthood implies leadership; and you as leaders in the Church must accept the responsibility placed upon you, if future progress is to be expected.

What of the future? It may be greater than the present if these simple requirements are heeded: Overcome evil; develop the missionary spirit; cultivate love among the members of the Church; make ready for branch self-government; practise self-support in the branches; make increasing good use of the organizations of the Church; seek after our dead; make of the branches happy, loving families, and let the Priesthood rise to its proper place of righteous though humble leadership.

What of the future? It may be even as we make it, for power is given us through the Gospel to perform all tasks necessary for the promotion of the purposes of the Author of the Plan of Salvation.—JOHN A. WIDTSOE.

---

## TRIBUTES TO DR. JOSEPH F. MERRILL

*(Concluded from page 631)*

In addition to this personal element, Joseph F. Merrill has rendered at least three marked services to the entire seminary system. In the first place, he has stabilized it. Under his forceful leadership, the seminary has become, more than ever before, one of the Church's finest balance wheels, and a real force in the uplift of humankind. In the second place, he has mapped out a specific objective. Now, as never before, the teacher knows, in matters of class room aims, where to go, why to go, how to go, and what to do when he gets there. In the third place, he has unified the entire seminary system, both senior and junior. That is, figuratively speaking, he has taken many strands theretofore

more or less loose and dangling, and he has woven them into a unified fabric.

In writing the above, I feel sure that I am expressing the sentiment of Joseph F. Merrill's entire office family. Good luck to him in his new field of labour.

E. ERNEST BRAMWELL

Field Supervisor, Department of Education

JOSEPH F. MERRILL is a man who, if duty demanded it, would walk through fire. He is a man with unusual intellect and with marvelous clearness of vision. It was he who first conceived the thought of starting a seminary.

It seemed so appropriate and fitting and so clearly inspirational for the First Presidency of the Church to recommend him for our Commissioner of Education at a time when his clearness of vision was so much needed and when the educational problems of the Church needed a character of just such strength. The Presidency had a rigid, severe programme to carry out and they selected a man who had the courage and the daring and the vision to carry out to the very letter their wishes and desires. In the Department of Education he has certainly done a remarkable work for the Church. And in all the unusual accomplishments which have come under his leadership and direction, he has gone forward strictly in accordance with the specific instructions given by the First Presidency of the Church. He has done this great work in accordance with the plan they had in mind. He had the courage and ability to do it. They assigned him the duty, and since it was his duty, as I said in the beginning, he would do it at any cost. I have been intimately associated with him from my boyhood. I have known no better and certainly few abler men.

RICHARD R. LYMAN

### ALL GERMANY WILL FAST

HEADLINED in London papers as "Hitler's Remarkable Relief Scheme" and "Fast Sunday for Every German," is the newly proposed relief plan of the National-Socialist Government, the Nazi administration of Germany. We read in the *Daily Telegraph* of September 14th, 1933:

"By restricting the cost of its Sunday dinner once a month to a maximum of 6d. per person, the German population is to supply means for the relief of the acute distress expected during the coming winter. Money raised in this way is to be supplemented by general street and house-to-house collections, systematic deductions from wages and salaries.

"The first Sunday in every month is to be a "fast" for the benefit of the hungry. The restriction is to prevail in restaurants, hotels and railway dining-cars, as well as in private dwellings."

Herr Goebbels of the Propaganda Ministry, in presenting the plan to his people, proudly declared it to be "the most grandiose organization of the present year, the like of which cannot be shown by any other nation."

How often have "Mormon" Elders proclaimed from the street corners, and in their tracting visits, the immense economic possibilities of the principle of fasting as taught by the Church of Jesus Christ of Latter-day Saints. Reducing it to purely mathematical proportions they have shown how, by its honest observance, the people of a community, a city, a nation, or an empire could greatly alleviate the want of their unfortunate neighbours who might be destitute. But, "Though it sounds all right, it could never be done," is the response that has usually met them.

However, here is a great nation, filled with a burning national sentiment, optimistically preparing to combat the want and distress of the coming winter by the observance of the simple but effective principle of organized fasting. The success of its efforts will be interesting to observe.

Since 1855, the Church has cared for its poor by means of the contributions from regular fast days. In that year the General Authorities, under divine inspiration, to meet the emergency of an impending famine set aside the first Thursday of each month as "fast day." What was saved by this sacrifice was given to those who would otherwise be in want. In 1896 the day of fasting was changed from Thursday to the first Sunday in each month. Created to meet an emergency, this plan has become an institution in the Church, an effective means of caring for the poor. A striking example of its efficiency was the response of the Church membership to a specially decreed day of fasting in the spring of 1921, the proceeds to be distributed in Europe, Armenia, and other places where suffering was acute. The sum of £22,000 was realized from that one Church-wide fast day.

It is indeed singular that a comparison of the details of the two systems of organized fasting shows them to be so nearly identical. Perhaps that part of the message of the Restored Gospel may have been either directly or indirectly the inspiration and the model for the new scheme adopted by the German Government—perhaps not. But evident, at least, is the fact that consciously or unconsciously, the people of the world are discovering that the Lord's way is best. The leaven of the Gospel is spreading.—ELDER RICHARD S. BENNETT.

---

## WELSH DISTRICT CONFERENCE

UNUSUAL attendance and interest marked the three sessions of the Welsh District Conference held September 3rd, at Miners Hall, in Merthyr Tydfil, the first of the autumn series of mission-wide district conferences. Over seven hundred attended the evening services.

The morning session of the conference, after a preliminary programme in which short talks were given by representatives of three of the auxiliary organizations, was devoted to Priesthood and Relief Society activity reports and instructions. President James H. Douglas conducted the Priesthood discussions. Sister Rintha Pratt Douglas, the Relief Society discussion. Also, three brethren were advanced in the Priesthood.

At the afternoon meeting, the General Authorities of the Church were sustained by the unanimous vote of the members present. Also accepted was the district activity report, pre-

sented by District President Clifford G. Green, which stated that during the past seven months the travelling Elders spent 8,544 hours in actual missionary work. Of this total, they spent 861 hours tracting. They distributed 20,341 tracts, 784 pamphlets, and 29 copies of the Book of Mormon. They had 12,744 calls answered while tracting, 63 invitations into homes, and took part in 1,811 Gospel conversations. The local brethren of the district tracted 131 hours and distributed 4,635 tracts and 8 copies of the Book of Mormon. Since the last conference, three children have been blessed, and five persons baptized.

"The Divinity of the Book of Mormon" formed the theme for the addresses of the missionaries and branch presidents who spoke in the afternoon meeting. Musical interludes, vocal solos, were furnished by Sister Nora Dance, Sister Ivy Forward, and Brother Hubert Pulman.

The large crowd at the evening service listened with deep interest to the sermons and testimonies of the speakers. Sister Douglas spoke first, related the story of Joseph Smith's first prayer, and also told of the misconception that the world has of "Mormonism." Sister Emma S. Jensen spoke of her early experiences in the Church, and bore a sincere testimony. Professor J. Marinus Jensen pointed out the difference between "Mormonism" and the teachings of other denominations in connection with the Plan of Salvation. President Douglas spoke on the Restoration of the Gospel, and the Three Witnesses of the Book of Mormon.

That "Wales is the Land of Song" was amply evidenced by the beautiful singing of the Trecynon Juvenile Choir, a group of Welsh girls, all under sixteen years of age. Throughout the evening session, to a very appreciative audience, they sang the lovely songs of Wales in their native tongue. In addition to the choir, Miss Betty Styling contributed a violin solo to the music of the evening.

The conference was directed by President James H. Douglas of the British Mission. The auxiliary meetings and activities were directed by Sister Rintha Pratt Douglas, consulting supervisor of auxiliaries and President of the Relief Society of the British Mission. There were in attendance also, Professor J. Marinus Jensen of the Brigham Young University, and Sister Emma S. Jensen of Provo, Utah; President Clifford G. Green and Elders Allan N. Adams, Robert H. Booth and Herbert T. Edgar of the Welsh District; President Sylvan E. Needham, Jr., of the Newcastle District, and President Eugene A. Hooper of the Bristol District.

HERBERT T. EDGAR, Clerk of Conference.

#### CONTENTS

"Mormon" Home Life and	Until We Meet Again! ...	633
Ideals ... .. 625	"Au Revoir" ... ..	635
Tributes to Dr. Joseph F. Merrill	What of the Future? ...	636
Editorials:	All Germany Will Fast...	638
God Be With You!... ..	Welsh District Conference ...	639

PUBLISHER: JAMES H. DOUGLAS, 43 TAVISTOCK SQUARE, LONDON, W.C. 1

EDITOR: JOHN A. WIDTSON, 5 GORDON SQUARE, LONDON, W.C. 1